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ADDRESS TO THE COLONISTS OF LIBERIA.

AMONG the papers of the lamented Ashmun, is the following instructive and affecting Address. It is without date, but was probably written one or two years before his departure from the Colony. Our prayer is, that it may effect the benevolent purpose for which it was penned, and that not only those to whom it is addressed, but all the christian people of our country may realize as its author realized the grandeur and excellency of the work of African Colonization. If the pious dead are permitted to witness the growing benefits of their christian labours, with what delight must Ashmun look down upon the prosperous Colony which he died to establish upon broad and sure foundations.

To the Christian Colonists of Liberia.

A time will arrive, when I must leave you: This time, whether I consider the nature of the African climate, my engagements with the Colonization Society, or the demands of duty, in other parts of the world, cannot be distant. I most fervently pray, that the beneficial effects of all my endeavors to be useful to you, may not be confined to the term of my residence among you. If you are just to yourselves, they will not. I have omitted no opportunities to inculcate by precept, and as far as my situation would permit, I hope by example, the great and fundamental maxims of integrity, industry, temperance, and order, on which all individual happiness, and all social prosperity must rest. The design of this paper, is to convey to the minds of all who are able to appreciate the subject, impressions which have been the result of a firm faith in the christian revelation, and a deep sense of the importance of its doctrines, in my own.

You are all sufficiently sensible, no doubt, of the injury inflicted

ed by Europeans, and Americans, bearing the name and professing the faith of christians on your African, and perhaps for several generations, on your American ancestors. But many of you can now with gratitude to Almighty God, trace throughout that very work of injustice and oppression; the hand of a merciful and gracious Providence, operating for your everlasting welfare and salvation, and preparing the way for eventually disseminating the knowledge and blessings of the Gospel among all your countrymen. Cherish then in your bosoms, this consoling interpretation of that dispensation, otherwise so dark and distressing. Forgive and pray for such of your former oppressors, as are the proper objects of intercession and forgiveness: think of them tenderly and respectfully, as the agents employed by the Father of Mercies, to forward his own designs of goodness towards you. And looking round on the abject slaves of Africa, behold in them the likeness of what your ancestors were, and what, without their transportation and servitude beyond the sea, yourselves and your children would have been at the present time. And from this instructive spectacle, lift your eyes and your hearts to heaven, and adore that God who, in his own way, has made you to differ.

I have often delighted to contemplate your exile and absence of one or two hundred years, in America, as it is in the account of God, only a temporary errand to that country, for the purpose of bringing home to Africa, the inestimable treasures of his everlasting Gospel. How well you have used the advantages of birth and education in a christian land, and executed the great design of Providence in your return to this country, is for your own consciences to determine. The purpose of the Almighty, is to illuminate the tribes of Africa, and bring them all meekly to worship around the cross of Immanuel. You may read in the disposition of your own hearts towards this work, the share which you are to have in the honor and privilege of effecting it. I have no doubt but he will accomplish much by you, even if he afterwards should cast away and destroy his instrument. But my prayer is that there may be a willing, enlightened, and active concurrence on your part, that you may understand and rejoice in the operations of God, all the days of your life; and bequeath to your children after you, the dignity and supreme felicity of being co-workers of God in the establishment of a pure and glorious church on

these shores. which shall flourish without decline to the end of time.

In accordance with the view I have taken of the divine dispensation towards you, the design of the bitter exile from which you have just returned, appears to have been, **THE ACQUISITION OF THE RELIGION AND NOT THE VICES OF CHRISTENDOM.** Such was your errand. How have you performed it? Notwithstanding the rigorous servitude under which Providence chose to discipline you for the honorable service to which you are now advanced, have not many of you brought back to Africa, more of American effeminacy than of christian piety? More of the sloth, indolence, love of pleasure, and taste of the luxuries of civilized life, than of the hardy, self-denying virtues of christianity? Has not the ambition of show, and consequence, the poor pride of eclipsing one another, in ornamental and sumptuous dress, furniture, and dwellings; the lust of gain, and the vile love of money, up to the present hour, filled a much larger space in your hearts, and gone farther to form your characters, than the faith, hope, and charity, inculcated in our divine religion? Do your hearts ever revert with fretting regrets, and painful longings, to the sinful delights of the American Egypt? At the date of this paper, I bear a willing testimony in favour of the general morality and decency of your deportment. But to your consciences, and to your God, alone, are known the true springs of this commendable sobriety. The recent discipline of the sick-bed, and the fear of death, may have bridled for a time, without eradicating the least of your depraved lusts, and vicious propensities. Temptation and opportunity for their indulgence, may be wanting.—Your circumstances are materially changed by your emigration. It would therefore be surprising if no alteration should have taken place in your habits and the tenor of your lives. But remember; a change of climate is not a change of heart. If your life were vicious in America, your character if only acted upon by outward circumstances, is equally vicious in Africa. The disguise, too, of a moral deportment, will shortly be torn off by the successive rise of new temptations. Your posterity, untrained and uninstructed by honest and pious parents, will publish by their scandalous profligacy, your true biography. They will have no blessings to inherit and neither they nor you will ex-

cape that curse, which, in the economy of a just and holy Providence, descends from parents to their children, through successive generations.

II. You are the messengers of Providence, charged with THE INTRODUCTION OF PURE CHRISTIANITY INTO A PAGAN CONTINENT. Have you, with this holy system, brought along a multitude of American corruptions? Have you conspired so far against the conversion of the world, and the simple gospel of Christ, as at this early period of its introduction here, to attempt to palm it, soaked and adulterated with the poison of transatlantic errors, heresies, or sectional inventions, upon the ignorance of your African brethren? If the first field ever planted in this part of Africa be sown with tares, tell me what the harvest will be? And by what rapid strides of degeneracy and corruption may you not expect to see the purity of the christian system travelling towards the abominations of heathenism.

I address these interrogatories, chiefly to you who have assumed the direction of the newly planted church of God, in Liberia. If the corruptions of our holy religion are introduced, or tolerated here, you are answerable. If you err through ignorance, why have you undertaken to instruct others, while groping thus in darkness yourselves? If you substitute for doctrines the traditions of a sect, through party zeal, and prejudice, you are equally culpable. No man has the shadow of an excuse for entertaining with bigot pride, the dogmas of a religious party in this country, where no such parties exist, till he wickedly creates them. In so doing, you sin without a temptation, and remain a bigot, from the mere love of bigotry. And will you sully the brightness and purity of the gospel of Jesus Christ, and mar the future hopes of christianity, throughout western Africa, rather than give up the unfounded opinions, which system-makers, and the partisans of some misguided sect, have invented to answer their own ends, in another hemisphere?

But remember, that the gospel is doubly corrupted, wherever christianity has been long established. In practice, most professors are more heretical, than in their faith. The prevalence of wealth and luxury, and a long and peaceable establishment of religious freedom, and the external state of the church, tend strongly to introduce a most unchristian conformity of the lives of chris-

tians, to the example and spirit of the world. Our American churches are peculiarly open to the irruption of this worldly influence. Few have wholly escaped the contagion. The standard of christian practice, compared with that of the primitive church, and the still more infallible commands of Christ, is low indeed. Most of our American pilgrims and sojourners, have a large worldly interest to take care of; extensive worldly connexions to maintain; and, many of them, a reputation for human science, literature, and talents, either to create or preserve. These things, although no sin in themselves, are powerfully seductive to worldly compliances. They tend to lower the standard of piety, to secularize the character of the church, and obscure the original splendour and glory of the gospel. Honor therefore and remain in the fullest communion with those religious bodies, in whose bosom so many of you have by the grace of God, been cherished into spiritual life, and nursed to some little strength, and understanding in his holy religion. But call none of them Master—no, not the holiest and most perfect of their members. Christ loves, and values them: You cannot respect and esteem them too highly. But while you have a more perfect and infallible example, why satisfy yourselves with theirs? Why idolize all their dogmas, while you have the word and doctrine of Christ himself?

But understand me, my friends. While delivering yourselves from unfounded prejudices, and from the misleading influence of human authority, **GUARD AGAINST A SPIRIT OF INNOVATION.**—This spirit always has a large and hateful mixture of self-righteousness, arrogance, and impious ambition. Our Lord Jesus himself, who came from Heaven, in the most corrupt times of the Jewish church, never required his disciples to dissent from it. He approved of many things, which the scribes taught, and commanded his followers to hear and obey them. I beg you never to forget that it will be as bad for others and worse for yourselves, to go after new schemes, parties and notions of your own, in religion, than to adopt the inventions of other men. If you find a spirit in your bosoms stirring you up to distinguish yourselves, as the authors of any new doctrines, new modes of worship, new names and observances in religion, distrust that spirit. It is working the effect of carnal pride. The spirit of Christ is peaceable,

gentle, opposed to every project of worldly or religious distinction—delights in self-abasement—chooses the shade—dreads popularity—thinks others better and wiser than the possessor—and would cheerfully, if duty allowed, pursue unnoticed and unknown, its silent way to God. Contract the habit of communing in spirit with the whole company of faithful people: and if any name distinguishes you, or convenience and divine providence have appointed you to some particular church and assembly, do your duty as members of this connexion: but enjoy the sublime privilege of loving and communing with all the followers of the lamb. “They have some errors.” So they have; and so have you. But they love the Saviour. And he loves them, and leads them, and will save them. They have no error of faith so great and hateful, as the sin you would commit against christian charity, by indulging your own pride and sectarian jealousies.

Do not imagine I offer this advice lightly: that I am tolerant of any unscriptural doctrines or usages—or suppose all names and professions on a level. Far from it. No christian was perhaps more exclusively attached, nay, bigoted to his own way, and his own associates in worship, than I have myself been—and all that from very sincere and conscientious motives. Whatever change I have known, is the result of much study of the word of God, and some prayer. It has caused my pride, and will worship a thousand severe wounds, and cost me some sacrifices. The great distinction of a true, and regenerate worshipper of God in Christ, so far outweighs any other of name or sect, or form of worship, as to make me nearly forget them. Would God you all might rise above the narrowness of little party views, and adopt the same rule of determining, of recognizing, and of loving the people of God, with Christ himself. Yes, my friends, I say again, guard against innovations. Content yourselves with that profession which is conducting so many millions to holiness and salvation. Are there not sects, and inventions enough, already in the world? Why should you then, reproach the character of christianity, and undertake to weaken its power, and bring guilt and wrath upon yourselves, by attempting to add more of your own? If you loved Christ, assure yourself, you would be content with the church of his own establishing—and

doctrines of his own revealing. I have cautioned you against the two equally dangerous errors, of giving into the sinful example and influence of others, on the one hand; and of such an overweening confidence in yourselves, on the other, as will render you schismatical, and heretical. Thousands in more favourable circumstances than yourselves, have lost themselves in one of these errors, when professing to avoid the other. You are peculiarly exposed, according to your different tempers, and circumstances, to both. I say it for your benefit. You have already discovered a tendency to both these extremes. This tendency will continue—it will become a spot and reproach to christianity here—unless God vouchsafe you a very large supply of his holy spirit—and stir up your minds to a very diligent perusal of his word. Thanks to his name, his holy word and spirit will guide you in certainty, in the most intricate paths; and carry you with perfect safety through the most dangerous.

Study then the word of God, with earnest prayer, and entire reliance on the illumination of the divine spirit. Thousands of living witnesses, are ready this moment to rise up and testify that it is no visionary nor idle duty—I press upon you. They are ready to testify that the word and spirit sought by prayer, has delivered them from the most distressing darkness and doubts—and poured the light of a meridian sun upon their path. They can testify, that by these divine means, they have, from the idiotism and ignorance of sin, been “made wise unto salvation.” To persons situated as you are—doubtful of the right in a thousand things belonging both to faith and duty; and fearful of going wrong, these holy helps are particularly adapted, and expressly promised. The Lord knows how much wisdom and grace you require. He is ready to bestow it. He has given you his word: he points you to the mercy seat where he deigns to meet and answer the prayers of his people. O if you will cease depending on yourselves and for the glory of God seek the establishment of pure christianity in Africa; and look directly to God, as he reveals his truth by his word and spirit—how like the mountain of God might this Cape become. What a glorious church would here shine, in the sight of the benighted nations of Africa. A new and glorious luminary, the admiration of christendom, and the morning-star of hope to millions of your own blood.

now dead in sin, would soon be seen rising over this dark horizon. New acclamations and praise, in the language of St. John's vision, would break from the tongues of the heavenly company who surround the throne of God, and the Lamb. The Lord has done great things for you, of which I am with most of yourselves, a living witness: but it was only to encourage you to ask and obtain much greater. He has conferred on you all, great honour; granted you repeatedly, great deliverances; shown you great mercies; and laid you, of all other people in the world, under great obligations. You have a great work to perform—great, not in the eyes of a sensual world—great, not as it confers distinction on earth, or is to attract the notice and applause of men; but great in the estimation of Christ, who is engaged in it himself—great as to its effects on future generations of your descendants and countrymen—and the final recompense, which is to accrue to yourselves and them. Enlarge your prayer then. Pray for abundant communications of the holy spirit. God has already afforded you an earnest, of what he has in reserve for you.—He has sent you a most refreshing shower of heavenly influences. It is only the first fruits, my friends. The harvest is yet to be gathered in. Be encouraged: and O be vigilant, circumspect, humble, and entirely the Lord's. You and your children, are delivered from the dread of bodily servitude. Seek to obtain for yourselves and them, and all, deliverance from every enslaving sin. Become the Lord's freemen, and you will be free indeed. Never before. My heart is with you. My prayer is for your prosperity—as the people of the living God. I have trembled much—I tremble still, on your account. But my hopes in the great designs of God, in respect of you, outweigh my fears. God, I believe, will make you a blessing. If I have sacrificed something, and suffered much, for your establishment, as you know I have, I still rejoice, and praise God for permission to have done so. I never *have* regretted either: and believe that I shall have less reason than ever, to indulge regrets hereafter. I shall soon be forgotten. My name, only, among those of my worthier coadjutors, will survive the oblivious march of a few years. But to eternity, I shall every hour find something to revive within me, the remembrance of Montserado. From the distant abodes of departed spirits, I hope to return and mingle in

your religious mission. Ours is for your holiness. I shall do it. I shall come from this hill, the wide and helling flow of eternity of salvation. O disappoint not these hopes. Had I a voice to reach your unborn posterity, I would charge them not to disappoint these hopes. They are the hopes of the church of the Redeemer. You are the earthly depositories—therefore, in the name of God be true to the trust, and the Mighty Lord shall be your helper.

— at Orono —

from the Platform

A NATIONAL DEBT,

Which has been overlooked in the adjustment of our finances.

When I hear it said that the national debt is nearly paid off, I am reminded of certain foreign claims upon us, which have not yet received proper consideration. There is one whole continent which has claims upon us of an immense amount, and of long standing. I refer to Africa. Her claims are not for such spoliations, as often are the subject of complaint between nations. The depredations, for which Africa asks indemnity, are of much more serious character. They are depredations committed upon the flesh and blood and souls of her children. She complains that we have torn from her without any provocation her own offspring and have compelled them to drink the bitter draught of interminable slavery. Before the slave trade was denounced by Christian nations, American merchants sent their ships to Africa to plunder her of her unoffending inhabitants, and ten thousands of that ill-fated race were thus dragged into bondage by American hands. Many millions of African exiles have died in slavery in this country, and more than two millions, we now hold in bondage. These are the wrongs for which Africa asks indemnity. It is for these that a debt is due. And was there ever, in the history of human relations, a more sacred obligation, and one of more appalling magnitude? The expenditure of millions of dollars, and the sacrifice of thousands of lives in the cause of African improvement, would cancel but a fraction of it. But something may be done. We may perhaps pay the interest of the claim, if nothing more. The colonization of Africa, as proposed by the American Colonization Society opens

the way for making some indemnity for the wrongs we have committed upon her. We may send back her exiled children with the institutions of religion and civilization. They will thus be raised from slavery to the enjoyment of rational liberty, and will be placed in a situation highly favourable to the attainment of moral and religious character. Living in settlements along the coasts of their persecuted country, they will guard it against those fiends in human form, who come thither for the purpose of seizing and reducing to slavery its poor inhabitants. By their intercourse with the native tribes, they will extend the knowledge of the Gospel, and will thus become missionaries of salvation to their wretched countrymen. Here then a way is open to make some compensation for the wrongs committed upon the African race. Every individual who contributes to the funds of the Colonization Society, helps to discharge the mighty debt.

As it is a national debt, it is said that Government should pay it. But the Government at present refuses to do this. And as the way is open for individual action, the obligation is thrown upon individuals; and let no one, especially, let no Christian who professes to practice both justice and mercy, plead exemption.

J. C.



EMIGRATION TO LIBERIA.

Sentiments of the Free Persons of color in Charleston, S. C.

MR. EDITOR.—I saw in Norfolk, Va. a short time since, an intelligent and well educated man of color from Charleston, S. C., who together with his family, had come to Norfolk to take passage for Liberia, in a vessel expected shortly to leave the port. He informed me that *fifty other families* were preparing to emigrate. That most of them were well educated,—that most of them also owned property, and that many had valuable trades. Through him I was furnished with a copy of the proceedings of a meeting of the free people of color of Charleston, held at the house of Titus Gregoire, on the 6th of December last, an abstract of which I send you for publication in your valuable paper. S.

"On motion of Titus Gregoire, Junius Eden was appointed chairman, and Charles Henry, Secretary.

The chairman then briefly stated the object of the meeting to be the devising of measures for emigrating to Liberia on the western coast of Africa, the land of our fathers. "The inhabitants," said the chairman, "invite us to come and possess it and to assist them to infuse into the natives notions of pure morality, and to erect temples dedicated to the worship of Jehovah, where the injured sons of Africa may enter, and with united voices raise melodious songs of praise to Heaven's Eternal King." He said that no sacrifice was too great to be made here in order to secure for ourselves and our children the blessings of social happiness in Africa, and concluded by calling on other members of the meeting to express their sentiments.

Charles Henry then arose and said, "Africa, the land of our fathers, although surrounded with clouds of darkness, seems to me to be extending her arms towards us as her only hope of relief, and calling on us loudly for help—saying, 'I struggle for light and for liberty, and call upon you by the *names* of your ancestors to come to my *help* and your *rightful possession*. Tarry thou not, but come over and dispel the darkness from your benighted land. Come, and inspire us by your example with sentiments of virtue, and with a love of the duties taught by the meek and lowly Jesus. Come and erect altars, and light them with the pure fire of devotion to the only living and true God. Come and enforce the empire of reason, truth, and christianity over our benighted minds. Be no longer as a sentinel asleep at your post; desert not your own people and the country of your ancestors.' Mr. Henry concluded by submitting the following preamble and resolutions:

"Whereas it will be now worthy of us as descendants of Africa, if after the bright and inspiring prospects which are held out to us of inheriting the land of our fathers, we let our eyes squander the opportunity now offered by the Colonization Society of accepting the invitation of our brethren in Liberia to inherit and enjoy all with them a land, not obtained by the harrowing price of blood and treachery, but by the unspotted gift of Heaven to our ancestors, Therefore

Resolved, That we take the Bible for our chart, with a full supply of love, hope, and faith, and leave the land that gave us birth, and emigrate to Liberia, in Africa, the land of our ancestors, there to spend the remnant of our days, in peace and harmony.

Resolved, That we go to Africa as Harbingers of Peace in the fulness of the blessing of the Gospel of Christ, and determined by every virtuous deed, to set such examples as shall be worthy of the Christian name.

Resolved, That we, who compose this meeting, placing our only reliance in an All-wise Providence, and supplicating his guidance and direction in our affairs, do solemnly, in his presence, pledge our faith to each other, that we will live in accordance with a God by truth, love as our truly. And that they who shall reach Africa first, shall select suitable land for the remainder; and that we will mutually assist each other and all others when needed both spiritual and temporal; and in case of the death of the heads of families, the surviving members shall foster and afford the training of the deceased's every possible child.

Resolved, That, in view of the favors to which that gave us birth, are honorably, just and rightfully the property of our nation, we appeal to the Judge of all, that in this world, as in the next, we will not harbor or encourage any man, agent, or individual, who, for the peace and harmony of this state, or any other means, attempt to alienate our brethren who are held as property, from their subordinate children.

Aberdeen C. [?] stated that the propositions of the chairman, as well as the resolutions just offered, of emigrating to Africa the land of our fathers, met his entire approbation, and he therefore elected himself as a candidate for emigration.

Samuel Cochrane stated that he felt sorry that he had not ten years ago emigrated to Africa, as he had then contemplated; but he now felt happy in the prospect of dying in the land of his fathers.

Charles Satter said that the resolutions met his entire approbation; that he and his family would leave the shores of Carolina for those of Africa, as soon as an opportunity was afforded them, that he had just received a letter from his aunt at Savannah, in answer to one from him, in which he expressed her willingness to accompany him to the land of her father, as being an African, by birth. He here read the letter, which was truly animating. He also handed to the chairman an extract of a letter from the Rev. R. R. Gurley, which had reference to the soil, trade and grant of land which each emigrant will be entitled to on reaching Liberia. It was of the most encouraging nature.

Henry B. Matthews also responded to the general feelings of the meeting, and stated that he felt proud to think that he and his family would go with them.

Mr. Pharaoh Moses said that he was at a loss for words to express his feelings. "If you could hear, who are natives of this country, and have never seen Africa, speak so highly of her, what must I say, who have trod the soil—the soil which gave me birth, and where yet live my relations and kindred, from whom by the hand of violence I was torn away and deprived of freedom, which I have to-day obtained, and not only mine, but I have obtained also the liberty of the companion of my life, and that of two children. Here Moses was so much overcome by his feelings, that he was obliged to take his seat. In sitting down, he said, 'I go with you, my brethren.' It is a good land."

The resolutions were then put by the chair and unanimously carried.

James Elden then stated that the resolutions just adopted, had calmed his mind, and led to the discharge of his affection. In case of his death, his dear family would now be at no loss for friends, and he would be at the soil, as it will be made here, are not worth the life, which a country will offer the advantages we will have in Africa. "There we, and our children will enjoy every privilege as well as civil and religious liberty." He concluded by moving the following resolution:

Resolved, That each of us, as soon as we will make application, shall be ready to go.

The resolutions were then adopted, and Charles Satter, then said, that as there is a new bill proposed in Liberia, our future home, he moved the following resolution:

Resolved, That the proceedings of this meeting be signed by the chairman and secretary, and published in the Liberator's Hall.

The resolution was adopted, after which, en action, the meeting adjourned.

Signed JAMES EDEN, Chairman,
CHARLES HENRY, Secretary.

AGENCY OF ELLIOTT CRESSON IN ENGLAND.

We have received from this active and enterprising friend of the Society, many valuable communications, which show the rapidly increasing interest which the benevolent in England feel in the operations of our Institution, and how deeply and strongly they are attached to all measures which are adapted to improve the condition and elevate the character of the African race. Mr. Cresson has visited many places in England, addressed public meetings, received the most kind attentions, and had the pleasure to know that the design and proceedings of the Society met the decided and cordial approbation of the enlightened friends of Africa. At Cheltenham, he observed, "I could not well get up a meeting, but got the papers engaged in our behalf, some of the best citizens in our interest, and a Treasurer announced as willing to receive subscriptions—£7 in hand, and several subscriptions promised. At Everham, I had a Committee at the house of their first Banker, and some pounds subscribed to be sent to our Treasurer at Cheltenham. At Worcester, I had a snug little meeting at our own place of worship; and from the feeling manifested, and the spirit of their journals, and the Mayor presiding, I trust for good results. At Birmingham there was no meeting, but one most excellent Clergyman observed, 'Your visit has converted me; I will do what I can for you, and when you come again, you shall have my church and influence.' At Chesterfield, Mr. Cresson addressed a meeting of the citizens, and his remarks were received with warm approbation. At Sheffield were found warm friends to the cause, the columns of newspapers opened for its defence, and a Branch Society determined on. At Wakefield, there was a highly respectable meeting attended by the Clergy of all sects. At Leeds, the largest public room was crowded to excess. T. W. Tottie, Esq. presided and opened the meeting with an interesting speech, after which, Mr. Cresson having addressed the assembly,

The following resolutions were moved and seconded by Mr. Clapham, the Rev. R. W. Hamilton, Mr. Ward, the Rev. James A. Smith, the Rev. Thomas Seales, and Mr. Baines: which all hands fully expressed their approbation of the plan of the American Colonization Society.

1st. That this meeting highly approve the system of Colonization of Free Blacks, at the Settlement of Liberia, whereby our American brethren appear to have discovered and carried into execution a practicable means of redressing the wrongs which the natives of Africa have suffered from white men, and of promoting in the most efficient and beneficial manner the civilization and evangelization of that important portion of the human race.

2d. That a Committee be appointed, consisting of the following gentlemen, to consider how the information just received may be rendered most subservient to the welfare of the African race:—Mr. T. A. Weston, Mr. J. Ridsdale, Mr. Rawson, Mr. Clapham, Mr. Abrahams, Rev. R. W. Hamilton, Mr. H. H. Stansfeld, Dr. Wm. Sheepshender, Rev. John A. Smith, Rev. Thomas Seales, Mr. John Marshall, Junr, Mr. T. B. Pease, Mr. John P. C. Clapham, Mr. Howard Baines, Junr, and Mr. Perrine.

3d. That the cordial thanks of this meeting be offered, and are hereby presented to Elliott Cresson, Esq. for the interesting statement he has made this evening, and for his philanthropic and interested, and zealous exertions on behalf of a numerous and long-oppressed portion of our fellow-creatures.

At Huddersfield, Mr. Cresson attended the Anniversary meeting of the Wesleyan Missionary Society, and his speech excited a strong feeling in behalf of the Society. We have reason to think that a letter, addressed by the Right Rev. Bishop Meade, of Virginia, which has been published and widely circulated in England, has contributed essentially to produce that kind and liberal feeling towards the Society, which pervades extensively the minds of the English public. The following letter, addressed to the Rev. Dr. Ely, Editor of "The Philadelphian," will show the benefits which may be anticipated from the visit and efforts of Mr. Cresson.

CHICAGO, (London,) Jan. 8, 1852.

REV. DR. ELY:—I acknowledge the favour of your very condescending letter, and thank you all the more, the more I appreciate, and having some doubts of my power having reached you, or others I so addressed, I now profit by an opportunity presented by Mr. Cresson of recording my acknowledgments, first, for the privilege of possessing a book from the revered author, from which I not only derive some help, and profit, but which I have had a decided influence on my own life, and also of the privilege of the acquaintance to which it has led.— My letters to you, Sir, and others, may afford some proof of the inadequate means of obtaining the works of English Clonians of acquiring information as to their names, the objects, and of what I have read, and done there in the cause of religion, and I trust that I shall be able to make some use of ascertaining my own course, and to express it more fully to you. The higher, that is, particularly the noblest, and the best, have been turned. Among these, Mr. Cresson's *reception* presents a striking example, and a record of—but among the middle rank, neither

himself nor his ²¹ yet are properly appreciated. I had read and heard of Liberia, but vaguely. But I now will be enabled to exert to the utmost, and am convinced that this will be to the benefit of the African race. Our great political thirst, G. L. has long felt, but he has been unable to quench. The reason that have hitherto prevailed that G. L. has not been able to venture to enter on; but I have had great pleasure in discussing a grand subject with Mr. Cresson had opened the way to this, and I am fully dissatisfied with what Mr. Spring Rice, had done to excite the feelings of the nation, the ministers expressed in the debates there, in respect to the whole system of our African colonies, and to the morality of the slave trade. It is evident to me, from a knowledge of Mr. Rice's abilities and manner of speaking, that he mastered the subject, and means to execute the plan. Mr. Cresson's address here, therefore had already the most important result, that of which I can only judge, if as I believe it has enlightened many a man at us, the only reality in itself, method of counteracting the barbarism of Africa, and the barbarism and impolicy of European slave traders. Magnificent as are the hopes so opened to the suffering earth, there is another view which is perhaps equally interesting. No doubt is entertained here, that by the theatre, the journals, and the real voice, a spirit of exasperation was kept up between America and Britain, which is very adverse to peace. Similar apparently insignificant efforts to promote Christian intercourse, mutual kindness, and due appreciation of each others' motives and characters, may, by the blessing of G. L. be as efficient as in subverting it. The "Visits of Mary" proved hundreds of love in many quarters when first known here. I am now anxious for American religious periodicals to be circulated here. It has not pleased God to give me funds for the purpose. What I cannot buy, I must borrow. My papers, tracts, &c. have a new interest here, and I can circulate such very extensively, where the publications of the Church in the U. S. are, to which I long to see an increasing portion of American religious publications come, a time, and our Lord's Church, the religious part of the established Church being sadly prejudiced in most instances, against dissenting societies. I have not carefully connected myself with both parties, and much of a free and unbiassed communication between them, especially by circulating books and papers. Should any children's or little books of this sort be collected for us at Philadelphia, and consigned to Mr. Cresson for me, I make no doubt I shall be able to make a very large part of them useful here. It seems to me to enclose a specimen of the sort of papers that I mean to circulate, to be useful here.

I remain, Rev. Sir, with much respect, your obliged friend and servant.

FRANCIS L. B. J. 1832.

For ourselves, we estimate nothing as telling, which may tend to unite more closely in affection, the enlightened and virtuous of England and America. In the language of Bishop Merle,—
 "The pious and benevolent are every where the same, having one heart given them by one Lord, and that is a heart of love." If it be enthusiasm to believe that freedom, and civilization, and peace, and Christianity, with one day to ourselves, we are enthusiasts. Nor would we conceal our joy at the evidence coming daily upon our sight, of the devoted and touching sympathy, which pervades and warms the hearts of individual Christians.

is moving Christian nations—that communities and governments feel its power—that no longer estranged from each other, as formerly, by the little differences and peculiarities of place and outward circumstances, they are comingling in principle and feeling, and becoming identified in charity, the great and eternal bond of union and usefulness of happiness and glory, on earth and in heaven.

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REPORTS OF AGENTS.

Lucius H. Clark, Esq. Agent for the State of New York, has been very actively engaged for several months, in the service of the Society—under date of the 24th of April, he writes:

"During the winter months, *propter*, I was engaged in almost fruitless efforts, to organize Branch Societies in the respective religious congregations in New York City. My limited success, and the causes have been detailed to you. When the Cedar Street Branch was organized, about \$170 were subscribed on the spot—and for the rest, it was left to the management of the newly appointed officers. The next was Dr. Brodhead's. Nothing has been paid over from this; but I calculate upon 100 or 150 dollars, from this Auxiliary.

"In the Middle Dutch Church, where a Branch was organized a few weeks ago, the meeting at which it was established, was addressed by Dr. Knox, Col. Knapp, and myself. Mr. De Witt, one of their Pastors, is to deliver a sermon to them, to-morrow evening, preparatory to the efforts of the Managers to obtain funds."

There is reason to hope, that many other Branches, will finally be established in the churches of that city. After enumerating several causes, which have retarded his efforts in New York, Mr. Clark observes,

"Those who have usually the means, are often restricted by the pressure of the times. Many, very many, to whom I have personally applied, and of the rich, of order or merchants too, have told me frankly, that owing to the present pressure of the money market, they could do nothing *now*—and that I might repeat the call at a future time, when they might be able and happy to contribute."

April 17th.

"I have returned this morning from Albany. I was able in co-operation with Mr. Gerrit Smith, to obtain the passage of certain Resolutions in our favor in the Legislature of our State. They embrace all or nearly all we could expect. Mr. Smith thinks they embrace more than our New

York memorial presented to ad. They seem to be a direct application to our members of Congress without the form, for surely no one can suppose that the aim and object of such Legislative action, is to express an abstract opinion on a point of ethics. [For the Resolutions referred to, see the last number of the Repository.]

"In conversation with Mr. Smith, he expressed the hope, that in the course of the summer, I would visit and endeavor to form Auxiliary Societies in most of the counties of the State."

The Rev. Jno. C. Burruss, who was appointed some months ago by the Methodist Conference, to labour for the cause of the Society in the States of Alabama, Mississippi, and Louisiana: writes under date of April 11th:

"Though unavoidable delays have occurred in arranging my business, so as to enable me to give myself to the interests of my mission, yet I have not been entirely idle, but have called some of the Societies together, and endeavored to keep alive a recollection of the great and good work. The Mississippi State Society met at Natchez, two weeks since, and manifested much unanimity and zeal for the cause. On motion of Rev. B. M. Drake, a resolution was adopted to raise by the first of May, \$2000, and this too by that single Society, and such has been the industry on the part of the Managers, that this sum has been raised already."

Under date of the 4th of May, the Rev. Samuel A. Latta, Agent in the State of Ohio, writes:

CINCINNATI, May 4th, 1832.

Since I last wrote, I visited Dayton in Montgomery county, delivered an address in the Methodist Church, raised a collection of \$18,81—from thence I visited Fairfield, a small village in Green county, the notice was short, and the congregation small, but I delivered a short address, and seventeen subscribers were obtained for the purpose of forming an Auxiliary Society, and from the spirit manifested on that occasion by men of high respectability, I have no doubt but that a large Society will be formed. From thence, I visited Bellefontaine, in Logan county, delivered an address in the Presbyterian Church, formed a Society of thirty-three members, called the Bellefontaine Colonization Society, auxiliary to the State Society—amount of subscription \$17,62. Names of officers, Rev. J. Steveson, *President*, Rev. R. Casebolt, and D. Robb, *Vice-Presidents*, D. Hopkins, *Secretary*; J. W. Williams, *Treasurer*; E. G. Calkett, E. Seaman, G. Seaman, J. W. Marquess, D. Cook, S. Scott, and E. Morrison, *Managers*. I delivered an address in Mount Maria Meeting House, Logan County, formed a Society of twenty five members—amount of subscription \$17,50. I visited Urbana, in Champaign County, delivered an address in the Methodist Church, raised a collection of \$12,19, formed a Society of

eighty members, called the Urbana Colonization Society, auxiliary to the parent institution, amount of subscription \$24,37½; officers, Jno Reynolds, *President*; Rev. Wm. Wheatland, Israel Hamilton, *Vice-Presidents*; Jno. Owen, *Secretary*; Dr. A. Mosgrove, *Treasurer*; Jno. Goldard, E. C. Berry, *Managers*. I visited Springfield, in Clark County, and delivered an address in the Methodist Church, amount of public collection \$5,87; we formed a Society of thirty-five members, amount of subscription \$19,75: this Society is called the Springfield Colonization Society, and is auxiliary to the parent institution; officers Dr. A. Blunt, *President*; Wm. Fisher, J. Thornton, J. A. Burris, and Jas. Edgar, *Vice-Presidents*; Rev. A. Sellers, *Secretary*; H. Britney, *Treasurer*; M. Fisher, J. Thornton, I. Robinson, A. Johnston, S. Steel, Wm. Worden, R. Crain, S. Parsons, Wm. Stacy, P. Cullen, and G. Harden, *Managers*. From thence I visited Arneys Meeting House in Champaign County—formed a Society of 33 members, called the Stormes's Creek Colonization Society, which is auxiliary to the Urbana Colonization Society—officers Rev. Jesse Goddard, *President*; Wm. Darnall, *Vice President*; Jas. West, *Secretary*; J. Chapman, *Treasurer*; G. Nees, I. Hill, B. Barnes, J. Kenney, and L. Carson, *Managers*.

I have received several small contributions to the amount of \$1. I visited New Carlisle, a small village in Clark County, delivered an address in the Methodist Church, raised a collection of \$18, formed a Society of 64 members; this Society is called the New Carlisle Colonization Society and is auxiliary to the parent institution, amount of subscription \$12; officers H. Q. Bets, *President*; R. Wallace, and Dr. Hines, *Vice-Presidents*; Dr. W. Stanton, *Secretary*; I. Rayburn, *Treasurer*; J. Brown, D. H. Morris, S. C. Mitchell, O. Johnston, and J. McKee, *Managers*;—from thence, I visited Troy, in Miami County, delivered an address in the Methodist Church, raised a collection of \$5,31, formed a Society of thirty members, amount of subscription \$14,37½—this Society is auxiliary to the parent institution; the names of the officers forgotten. I visited Piqua in Miami County, delivered an address in the Methodist Church, raised a collection of \$12,87½, formed a Society of 44 members—amount of subscription, \$39,12½; this is called the Piqua Colonization Society, and is auxiliary to the American Colonization Society—officers S. Caldwell, *President*; M. Simpson, *Vice-President*; Col. T. B. Vanhorn, *Secretary*; J. Defrees, *Treasurer*; G. J. Jordan, E. French, J. Sage, Dr. J. Offerall, and J. Landis, *Managers*.—All these Societies will hold their annual meeting on the fourth of July, when the amount of their subscriptions will be paid to the Treasurers of their respective societies. We also formed a small Society in German-town, and I have received from the Treasurer of that Society, by the hand of Mr. Goonkle, who is Secretary, \$7,12½.

N. B. I think you will do well to send the African Repository to some one officer of each Society.

The Rev. John Crosby writes, under date of

PHILADELPHIA, May 14, 1832.

The following includes all my collections, which have not before been acknowledged.

Lebanon, Lebanon county, Pa. J. B. Weidman, \$5, A. Ritcher, 1, L. Shindel, 1, A. Zeller, 1, I. Nagle, 1, W. G. Earnist, 1, E. P. Pearson, 1, S. Spencer, 1, J. B. Meish, 1, J. Gloninger, 2, J. Marquart, 1, A. W. Burns, 1, others 6, 50. \$23, 50

Providence Township, Montgomery county, Pa. J. Crawford \$5, D. Getty, 1, W. McHaig, 2, J. Teany, 1, L. Morris & wife (colored) 3, J. Carrons 1, P. Shambaugh 1, W. T. Todd 1, Susan Teany 1, R. Davis 1 50, Mrs. Witherill 5, J. Henry 5, J. Walnut 1, W. McGlathery 1, others 2 25. \$31 75

Norristown, Montgomery county.—Rev J. Moor 18, H. Hamill 1, W. Powell 5, J. D. Custar 1, collection 6 25. \$14 25

Abington, Montgomery county.—Christina Beatty and two daughters \$10, Rev R. Steel 5, J. Morrison 5, J. Wyman 5, C. C. Beatty 5, H. B. Boileau 5, B. Barnes 1, J. Major 1, Miss H. Leach 1, M. Spragle 1, S. E. Leach 1, J. McNair 1, S. Yerkes 1, J. Yerkes 1, Benjamin Barnes 1, J. S. Mann 1, Miss Neville 1, Miss Dillion 1, two ladies 1, R. Brown (colored) 1, Mrs. Shelmire 1, others 7 05, collection in 1831 \$12—all in the Presbyterian church; thirty dollars of which are to constitute their pastor, Rev. Robert Steel, a life member. \$69 05

Bridgeton, N. J.—L. Q. C. Elmar 5, T. Elmar 1, E. P. Seeley 2, J. B. Potter 5, D. Pithian 5, R. G. & H. G. Brewster 2, N. L. Stratton 5, J. H. Hampton 3, Cash 13, collection in Presbyterian Church 19 36, collection in Methodist church 5 40, collection in Pres. church, 1831, \$13. \$74 76

Salem, N. J.—John Tufts 5, R. S. Field 5, J. G. Mason 5, B. Ware 1, O. B. Stoughton 1, O. Belden 1, J. Tyler 1, B. Acton 1, W. G. Beasley 1, J. Vanmeter 1, H. G. Smith 1, A. & P. Kearsley 1, L. P. Smith 1, others 14, J. Tyler, Treasurer of Salem Col. Society, 6 50. \$45 50

Woodbury, N. J.—Collection in the Presbyterian church \$12 84

Newcastle, Del.—J. Janvier 1, Kensey Johns, jr. 5, G. Janvier 2, E. Williams 1, M. Kean 1, Miss Danagh 1, J. Cooper 3, E. Booth 2, others 1 25. \$17 25

Philadelphia—Ladies of the Seventh Presbyterian church, to constitute their pastor, Rev. W. M. Eagles, a life member, \$30; Ladies of the Sixth Presbyterian church, \$55, of which \$50 is to constitute their pastor, Rev. Samuel G. Winchester, a life member; Ladies of the Eighth Presbyterian church, to constitute their pastor, Rev. Wm. L. McCalla, a life member, \$30; Collection in the First Presbyterian church, Northern Liberties 14 35, a lady 1, little girl 25 cents, cash 50 \$111 10

Total amount acknowledged in the above list, \$499 00

I preached yesterday in two Baptist churches and shall hold meet-

ings in the same during the week. You must not expect money from this place at present. They who are enlightened upon the subject, have already given, as they think, liberally. But the great mass of people have given but little attention to the society.

The Rev. H. B. Goscom writes under date of

PHILADELPHIA, May 14th, 1832.

Please report the following collections—Murry Street Church New York, \$115—Newark, New Jersey, \$50—Brooklyn, New York, \$61. I shall resume my operations, so soon as the General Conference shall close its session—say 25th inst.



EXTRACTS FROM CORRESPONDENCE.

From a Gentleman in Virginia, May 1st.

While addressing you, I seize the occasion to observe that the cause of colonization has, from events which have recently occurred, and which have not escaped your observation, advanced with wonderful rapidity. Scarcely a breath of opposition is now heard against it. The grandeur of its design is not more apparent than is the certainty of its success. Nevertheless, contributions are not so numerous as I could wish, and, indeed, in such a state of feeling, anticipate. This is owing mainly to the pressure of the times, and the multiplicity of objects which demand pecuniary aid. We shall shortly send our present year's contribution, and I am not without sanguine expectations that our next annual meeting (in July) will witness a very great accession to our numbers.

From a Gentleman in Mississippi, April 11.

There is much good feeling cherished by the people of this country for the cause of colonization. Yet there are jealousies entertained, which must be cautiously quieted. Nevertheless, I can expect nothing but complete success to the benevolent enterprise if there is not an abandonment of prudence and perseverance by its friends.

From a Gentleman in Kentucky, May 5.

I think the cause is steadily advancing in this State; and I have good hope that funds and emigrants sufficient for an expedi-

tion will be raised in it during this spring and summer. I made an address at Richmond, in this State, a week ago, to a very good county Society, and ascertained that there were several free blacks in that region desirous of emigrating; and since my return, a neighbour called on me to say that his father-in-law had fifteen slaves he wished to send out, and desired advice and information as to the best means. There is a deep and growing interest among us also, on the subject of general gradual emancipation, which, I doubt not, ten years will see in full operation.—It is of the deepest moment that your means should be adequate to the utmost of these prospective demands on them.

From a Gentleman in Massachusetts.

The collections on the 4th of July for your Society appear to be popular, and will probably become universal. I wish to see new points occupied on the coast of Africa: as islands, mouths of rivers, &c. Bulama ought not to be once thought of. It is between the English colonies on the Gambia and Sierra Leone.—It is a small, low, sickly island; the soil of the interior, as I think, sandy and sterile.

If the Niger empties into the Gulf of Guinea through the Great and Little Calabar, Gaboon, &c. as I have long presumed, that district of the coast is entitled to much attention.

Agriculture, rather than trade or commerce, should be the immediate object, and perhaps new locations in the interior from Liberia, on the most navigable rivers, would be the most safe for the present. I wish to see expansion among our colonists, and not a disposition to crowd together at Monrovia.

From a Lady in Virginia.

As the spring advances, I often think whether you believe there is a good prospect of removing my people, and a pressing care to know how to secure them their liberty to the best advantage, urges me to action. I wish you as soon as convenient, to write me when you would counsel their going. The whole subject I rely on you to judge and act for me in, as if it were your own; for it is a care before God on my soul, which I can only find relief in from the instrument He has provided to act for Him, in behalf of His poor dependent ones. Adieu, my trust is in God and

according to the success of my first effort will depend, I suppose, the settling all the others I own, and perhaps my children's also.

From Matthew Carey, Esq. Philadelphia, May 2d.

Deeming the cause a glorious one, I have determined on stereotyping my pamphlet, and shall make some important improvements—particularly, I shall add the all-important account of Liberia, by a British officer, in the *African Repository*, which alone is worth nearly all the rest of the matter published.



BISHOP MEADE'S LETTER.

The following letter, addressed to Eliott Cresson, the Society's Agent in England, has appeared in the *English Journals*, and will doubtless be read with interest by our own countrymen.

Those who know Bishop Meade, know that he is the friend of man, whatever be his colour or condition; and that in giving his support to the Colonization Society, he is moved by sentiments of exalted philanthropy and piety. He is perfectly acquainted with the state and prospects of our coloured population, and therefore able to judge of their interests and of the means best adapted to improve their character and elevate their condition.

"MY DEAR SIR:—"In a letter lately received from our common friend, Mr. Gurley, I have learned with pleasure that you have arrived safely in England, and are diligently labouring in the good cause which you have so much at heart. In England, as in America, you doubtless find opponents—honest, but mistaken ones, who think they are rendering God a service by resisting every effort for colonizing in some distant land, even the land of their fathers, the unhappy negroes. I have thought, read, conversed, written, and spoken much on this subject for the last fifteen years. I have travelled through all the length and breadth of our land, and witnessed the condition of the negroes, bond and free; conversed fully with them, their owners, and their philanthropic friends; and every year only rivets the conviction more deeply on my mind, that to do them real good they must be separated from those of a different colour.

"I have read and heard various plans for the amelioration of their condition, and for their emancipation in this our land, but have never met with one which appeared even tolerably plausible, when compared with that of the American Colonization So-

ciety. I am amazed at the continued opposition of the abolitionists to this scheme; seeing that it has already, in the few years of its operation, produced more emancipations than all their previous operations for so long a time. The Society, from its commencement to the present moment, has been even distressed with the applications from slaveholders to receive their negroes and convey them to the land of their forefathers—distressed, because unable to comply with the numerous requests. I speak confidently when I say that nothing is wanting but a sure and easy channel to that healthy, fertile, and suitable land, to induce slaveholders in increasing numbers to liberate their servants and transplant them there. The laws enacted in some slave states against manumission, or requiring the manumitted to leave those states, sufficiently prove the existence of the feeling which leads to emancipation. In urging the claims of Africa on British philanthropists and Christians, you need not fear to speak boldly of *very many* slaveholders who have hearts to feel as they ought to feel on this deeply interesting subject. Their true interests as agriculturists so happily accord (such is God's will) with the feelings of Christians, that we draw no little hope from this source. Even the covetous and the more worldly wise may and will join issue with us when they perceive that to do justly and to love mercy will further their own favourite schemes. The very alarms to which we are liable, and which have of late so distressed a portion of Virginia and North Carolina, will, I trust, promote our cause. The applications for passages to Africa were never more pressing than at present, especially from that region where the late dreadful scenes were transacted. On the whole, I think we have much cause for encouragement: the more intelligent as well as pious throughout our land are, one after another, falling into our ranks, and something good and great must be the result of so much prayer, faith, zeal, and liberality as are now in active exercise in our cause. I sincerely wish you abundant success in your mission to England.

"The pious and benevolent are every where the same,—having one heart given them by the Lord, and that is a heart of love. Heaven bless and prosper you!" prays your friend,

W. MERRILL.

To Elliott Cresson, Esq., London.

OPINION IN VIRGINIA.

The following remarks are from a letter addressed by a highly respectable Clergyman during the late debate on the subject of colonization in the Assembly of Virginia, to a member of the House of Delegates.

Now is the time for Virginia to *act*. By means known fully, only to the great author of all good, circumstances have been so combined, and agencies have been so directed, as to prepare the way, for a full, free, and liberal action, on the part of the State in favor of this cause.

Well do I recollect how appalling the difficulties seemed to be in 1818, 19, 20-21 and '22, to the friends of Colonization, and how they then yielded to the suggestions of the timid, and the sneers of the unfriendly, who pronounced *the whole plan Utopian*, the entire scheme would have been *abandoned*. But the friends of the cause, relying equally upon its justice and necessity, determined not to yield—moved by a *just* confidence in the gracious purposes of heaven, whose benevolence is not partial, they persevered, and have now demonstrated not only the *practicability* of the scheme, but also the ease with which it may be accomplished.

I admire the proposition of Gen. Broadnax, which, as I understand it, contemplates the removal of the free blacks first. I regret that he has appended to his bill, the word “force;” believing the free blacks will never require *it*.

I have travelled extensively among them, and while an agent for the American Colonization Society, I scarcely ever failed to convince them that the scheme contemplated would assuredly effect their exaltation to blessings and privileges they never could enjoy under any circumstances in this country.

Were I in the Legislature, I should certainly oppose it; because force will not be necessary, and I would have the whole world to see that we are acting under the influence of other motives. Let the act be so framed, as to challenge at its first reading, the undivided sanction of the people. Let it speak the language of mercy and justice combined.—Place it upon the broad principle of *natural rights—natural benefits*. Then will its effects be almost simultaneous with the warmest wishes of all classes. Politicians, Philanthropists and Christians, will all unite in giving it the meed of their approbation, and by their united influence will rapidly accelerate the grand object it proposes to accomplish.

Should it have the effect, I have just glanced at, I am strongly inclined to believe it will collaterally effect and that too in no small degree, another, and a much more delicate subject; I mean the subject of the *gradual* emancipation of our slaves.

I am not among those who think that every thing is to be done at once by a word or by a set of resolutions—only by a string of long resolutions.—

And this above all subjects that can be named among us, is the most delicate, and at the same time the most difficult.

But I do not despair—no— Let the bill reported by Gen. Broadnax, pass into a law, and it will in a few years, in all probability supercede the necessity of any thing like future legislation upon this delicate and difficult subject.

Yes, my dear Sir, (I am no Utopian,) believe me, there is now a voice in our state; but it acts not as the whirlwind which resistlessly prostrates every thing within its range—nor as the fire which reduces to ashes, or consumes into particles, every substance within its limits, and then at last, for want of materials upon which to act, dies away—no—it is the still small voice, which sweetly constrains to the love of justice, mercy, and religion. It is not heard in the tumult of angry debate. It is not felt at the moment of over-heated jealousy upon the subject of property and right to property. It comes in upon the mind gradually, and though almost imperceptibly yet efficaciously.

Let the voice be heard throughout our land, as it will be, and then how many will, in view of the grand realities of a future state and of their own high dignity, live for it, heartily unite in giving to the emigrant the means of knowledge, and to the children of Africa a happy passport to the land of their ancestors.



INTELLIGENCE.

It will be seen by the following notices from English papers, that the great river of Africa, is about to be ascended, and the interior of that continent explored, to bring to light its resources, and yield new treasures to the ever active, and enterprising commercial spirit of England. We did hope that our own countrymen would have been the first to send her products up the Niger, and to secure the commercial advantages which interior Africa must afford to those who will carry thither the means, and invite her tribes, to the pursuits of a peaceful and legitimate commerce. At this time, when the whole nation is considering the great scheme of African Colonization, we think the National Government might, at a small expense do much to explore the African Coast, and that it would be justified either in fitting out an expedition for this purpose, or in sending a vessel of war, to protect and assist a private expedition, (could some mercantile company be induced to send one) which might visit the mouth of the Niger, and examine the course of that noble stream. Certainly a company that should attempt to explore this river, and establish trading factories along its banks, might expect to be well compensated, while they would aid the glorious work of African Civilization.

New African Expedition. On Saturday last, Mr. Richard Lander was honoured by an audience with his Majesty, at Windsor, on which occasion he presented the history of his late journey into the interior of Africa, about to be published by Murray. His Majesty expressed considerable interest in his travels, and entered into various details with him, respecting the natives and the country through which he had passed. Mr. Lander, we understand, is preparing for his departure on a second expedition to the Niger, in which he will be accompanied by another of his brothers. He will be employed by government to make his way up the river

to Timbuctoo, in order to explore the only part of the Niger of which we know nothing—namely, between that place and Gavern. A company of merchants at Liverpool have also requested his services to convey a steam-boat up the river as far as Rabba, which will be freighted with trading goods, under the charge of a supercargo. On their arrival at Rabba, the steam-boat will be left there in the charge of this gentleman, who will employ himself in trading with the natives, during which time Lanier will proceed to Timbuctoo, and having reached that place and made observations for its geographical position, will rejoin the steam-boat and return down the river to England. It is expected, that he will leave England in the commencement of June, and will arrive in the river when it is swelled by the rains. He expects to return by the autumn.—In his way up the Niger, he will proceed a short distance up the Shari, to ascertain the exact position of the city of Fouda.—*Athens*.

Mr. Richard Lander, the traveller, who has succeeded in tracing the termination of the river Niger, was at Liverpool last week to make arrangements with the Liverpool merchants, trading to the coast of Africa, preparatory to his projected journey to Timbuctoo.—*Morning Herald*.

It is, we are informed, the intention of a Company of merchants at Liverpool, to equip a steamer of 100 tons burden, and other vessels, for a trading voyage up the Niger. We have further learned that the merchants have it in contemplation to send a limited number of Moravian Missionaries with the expedition, who are to remain in the country; though this matter is, we believe, undecided, the vessels, it is expected, will leave Liverpool about May next.—*Lon. Lit. Gazette*.

SOUTH AFRICA.—It is stated in "Le Sémur" of Jan. 20, that the most gratifying intelligence had just been received from the missionaries of the Paris Society in South Africa. One of them, M. Rolland, writes that he had penetrated into the interior, eighty leagues beyond New Laoken, and had throughout that region found savage tribes extremely anxious to have Christian missionaries among them. The chiefs generally received him in the kindest manner, and one of them gave him a considerable tract of land for a missionary station, and promised to establish himself, with all his tribe, in its vicinity. At this moment the account continues—M. Rolland is probably employed in building there a house of worship and a school-house, in connexion with his colleague, M. Lemon, having with them a quantity of elementary books and of New Testaments in the Foulah language.—The Society's fourth missionary, M. Pellissier, had arrived at the Cape, and was to proceed immediately to the Bechuanaland country.—*Eden Recorder*.

REV. MR. BASCOM'S ADDRESS.—Agreeably to our notice on Saturday, an address was delivered yesterday evening in the Murray street Church, before the Young Men's Colonization Society in this city. At an early hour the church and its avenues were crowded to excess, and the performance was not such as to disappoint the high expectations so evidently entertained. The appeal in behalf of the American Colonization Society was eloquent and powerful, evincing great research and familiarity with the subject. The manner of the speaker was *sui generis*, we had almost said eccentric—but he was impressive, and his flights of eloquence frequently of the most lofty character and thrilling energy. The historical and geographical descriptions that he gave of Africa, were out of the ordinary course of general recitation and were in a high degree interesting to the audience.—In the course of his remarks he showed that we are dependant on Africa for the lights of science—that literature was first cultivated in Abyssinia—was thence transferred to Egypt—passed over to Greece—to Rome—the West of Europe and the U. States; and hence inferred the natural and obvious duty on our part to repay in some measure the obligations we are under to Africa, or at all events to repair, as far as we are able, the wrongs inflicted upon that ancient and long abused country. The collection taken up at the close of the service, amounted to \$250.

[N. Y. Spectator.]

We have been much gratified by the following notice of a Ladies Society in Louisville Kentucky, to aid in the education of females for Teachers in Liberia.—

We recollect well, the pious zeal and benevolence of the esteemed Secretary of this society, while she resided in Richmond; and we rejoice that in another sphere she is imitating the bright example of goodness which is associated with the name of her venerated grandfather, in which name she bears. She will find we doubt not as

strong an attachment to the objects of this society among the Ladies of Kentucky, as among those of Richmond, nor yet was it a ground for the failure of any cause which enlists the sympathy and aid of female hearts and female hands.

From the Western Liberator.

LOUISVILLE FEMALE ASSOCIATION, FOR THE EDUCATION OF FEMALES IN LIBERIA.—A meeting of ladies was held on the 19th April, 1832, at the house of J. M. Weaver, for the purpose of organizing a Society for the promotion of the education of females in Liberia. The meeting was opened by the Rev. Eli N. Sawtelle, who was invited to preside for the evening. The following Constitution was then read and unanimously adopted.

CONSTITUTION.

ART. I. This Society shall be called the Louisville Female Association, whose object shall be to promote the education of females in Liberia.

ART. II. The officers of this Society shall be a President, a Vice-President, Secretary and Treasurer, and a Board of Managers, consisting of two members from each co-operating congregation in this city.

ART. III. The officers and Managers shall constitute a board of Directors, any five of whom shall be a quorum to transact business.

ART. IV. It shall be the duty of the Managers to obtain subscribers, to collect the subscriptions, donations, &c. in their respective churches, and pay them over to the Treasurer, two months previous to the annual meeting.

ART. V. The sum to constitute membership shall be left optional with the contributor.

ART. VI. The Secretary may at any time call a meeting of the board.

ART. VII. The Board of Directors shall appoint the time for holding the annual meeting, and call special meetings of the Society when necessary.

ART. VIII. A majority of the members present at any regular meeting of the Society shall have power to alter any article of the Constitution, previous notice having been given.

The Society then proceeded to the election of officers, when the following persons were elected.

Mrs. A. Hall, President; Mrs. Averill, Vice-President; Mrs. Helen Massie, Miss Susan Holloway, Mrs. Anderson, Miss Minerva M. Miller, Mrs. Constance M. Love, Miss Penny, Mrs. W. Miller, Mrs. Bayless, Managers; Mrs. Isabella Graham Weaver, Secretary and Treasurer.

GRATITUDE IS A SLAVE.—A lady residing at Mauritius, many years ago, emancipated a slave whose good conduct and fidelity she wished to reward—being in affluent circumstances, she gave him with his freedom, a sum of money which enabled him to establish himself in business, and being very industrious and thrifty, he soon became rich enough to purchase a small estate in the country, whither he retired with his family. Years passed away, and whilst he was rapidly accumulating money, his former mistress was sinking into poverty; misfortune had overtaken her, and she found herself in old age, poor, solitary, neglected, and in want of the common comforts of life. This melancholy of her unhappy condition, and immediately came to the town and sought her out in her humble abode; with the utmost respect he expressed his concern at finding his honored lady in so reduced a state, and implored her to come to his estate, and allow him the gratification of providing for her future comfort. The lady was much affected at the feeling evinced by her old servant; but declined his offer, he could not, however, be prevailed on to relinquish his design: "My good mistress," he said, "oblige me by accepting my services; when you were rich you were kind to me; you gave me freedom and money, with which, through God's blessing, I have been enabled to make myself comfortable in life, and now I only do my duty in asking you to share my property when you are in need." His urgent entreaties at length prevailed, and the lady was conveyed, in his palanquin, to the comfortable and well-furnished apartments assigned to her by his grateful care; his wife and daughters received her with the utmost respect, and always showed, by their conduct, that they considered themselves her servants. Deserted by those who had professed themselves her friends, whilst she was in affluence, this good lady passed the remainder of her days in comfort and ease, amid those who had once been her dependants. *Recollections of Some Years Residence at Mauritius.*

FROM LIBERIA.—The *Charleston Courier* states, that a file of Barbadoes papers has recently been received, announcing the arrival there on her return from Liberia of the schooner *Craxford*, which sailed a short time since from N. Orleans, with 22 emigrants.

"Our Barbadoes papers contain copious extracts from the *Liberia Herald*, brought by the *Craxford*, to the last of February. From which it appears that the Colony was in the most thriving condition. The *Herald* of the 22d February says—'Death enters palaces as well as cottages, and knows no distinction—in our last it was our lot to notice the death of Ba Caba and King Peter, and again, we are called upon to record that of King Bromley.' This latter native King, it appears, had been from the first strongly opposed to the settlement of the Colony, and never to the last dissembled his hostility to it. His force, however, was small, although he possessed much influence with the neighbouring Kings. He was expected to be succeeded by his son, Cyprian Bromley, should his people determine upon the election of another King, of which there was some doubt, as it was believed a majority of them would determine to become Americans, and several had already crossed St. Paul's River, upon which they resided, and joined the colonists.

"During the month of February, the port of Monrovia was visited by 3 French National vessels of war, accompanied by two slave schooners which they had captured; they had also captured another slave schooner, commanded by M. Blauette, formerly of Baltimore, and a large Spanish armed brig, off Grand Bassa. A wish is expressed that our Government would send one or two of our smaller vessels of war upon that coast.

"The Colonial Governor, Mochlin, had left Monrovia, in company with E. Johnson, Esq., on an expedition to the Bassa community, which it was his intention to explore, preparatory to the location of another settlement. He also contemplated exploring one or two branches of the Junk River."

JAMAICA.—We have awful details of the late proceedings of the slaves in this Island. One hundred and fifty estates had been laid waste by fire—some of them the most extensive in the island—and the whole damage, from this cause, is put down at fifteen millions of dollars! More than two thousand slaves have been killed or executed.

BRIGHTENING PROSPECT FOR SLAVES.—The Editor of the *Geo. Christian Repository* says: "We believe, as we have already stated, that a happier dispensation awaits him—that the day of mercy will yet dawn, when all the obstacles to the enjoyment of his entire freedom will be removed—when the hearts of those who would now fetter him with the chains of avarice will be changed, and he too, will receive greater light and be better prepared for a combat with the friends of liberty for the scanty pittance of his life. We have thought that the Missions which have been recently established for the special purpose of instructing our slaves would effect much in the accomplishment of this object—that they were instituted under the special direction of Providence, as the means of preparing the way for greater mercy, and that masters and servants would both realize the benefits resulting, could they be permitted quietly to proceed in their labor of love."

COLONIZATION ANNIVERSARY.—The first anniversary of the Colonization Society of the City of New York, was held last evening at the City Hotel, pursuant to notice. At the appointed hour, President Duer took the chair, and the spacious Long Room was filled by a numerous and respectable audience.

The first Annual Report of the City Society was then read by Mr. Stone, Chairman of the Executive Committee, in which were presented in brief detail, the transactions of the Society during the past year. The Report set forth the circumstances under which the *Criterion* had been fitted out last year—its prosperous voyage and return—the hopeful prospects resulting from that enterprise; exhibited the financial concerns of the Society—and adverted to the efforts made to organize branch societies, and the other means resorted to, to awaken public attention and enlist private benevolence in favor of this great undertaking. The organization of three Branch Societies, in addition to the Young Men's Colonization Society, and also the resolutions adopted by our Legislature at its late session at Albany, approving the conduct and objects of the Society, were particularly stated.

The Report having been accepted, the Rev. J. N. Danforth, late of Washington, D. C., an Agent of the American Colonization Society, presented the following resolution:

Resolved, That this meeting has witnessed with great satisfaction, the progress of public sentiment in favor of the Colonization Society; and that the crisis demands increased energy to carry into effect the high destinies, which, under Providence, it seems ordained to accomplish.

Mr. D. supported the resolution by a series of able and eloquent remarks, after which, being seconded, it was adopted.

Colonel S. L. Knapp then rose and offered the following

Resolved, That as a measure of National Policy, aside from the paramount considerations of philanthropy and religion, the Liberia enterprise is entitled to the support of every intelligent patriot, and may be expected, we trust, at no distant period to enlist, not only the good wishes, but the effective patronage of the States, and of the Union.

Col. K. adverted to the history of Slavery—its influences—and the results to which it must lead unless arrested; illustrating in his felicitous style of oratory, the sentiment contained in the Resolution. The question upon it was put and carried.

Rev. B. H. Rice next addressed the meeting in an able and impressive manner, taking a brief but comprehensive view of the subject in its relations to the welfare of the white and colored people in the United States—and dwelt particularly upon it as a missionary effort better calculated than any other to carry the blessings of civilization and Christianity into the interior of Africa. He offered the following resolution, which was adopted:

Resolved, That in the opinion of this meeting, the facilities afforded by the American Colonization Society, present, under Providence, the most favorable prospect of introducing Christianity into the regions of Africa, and of adding that benighted continent to the Redeemer's Kingdom.

Mr. Sylvester Graham then rose and presented many new and striking illustrations of the subject.

A collection was then taken up, amounting to \$68 08.



PROSPECTS IN MISSISSIPPI.

A letter has been received from Natchez, from which the following is an extract. "We have raised funds for the transportation of the free blacks residing among us to Liberia. One gentleman has raised on his subscription paper, upwards of six thousand dollars, in less than a fortnight."



MUNIFICENT DONATIONS.

We announced in our last number, the formation of an auxiliary Colonization Society in Augusta, Georgia, on the eleventh of January. This Society is one of great promise. The following letters will show the liberal spirit and manner, with which the Friends of the Society in Augusta are disposed to assist its great enterprise.

Augusta, April 20, 1832.

Sir:—I enclose herein a check of the Cashier of the Bank of Augusta, upon the Cashier of the Bank of America, in the City of New York, in your favour for five hundred dollars, which he pleased to receive for the use of the Colonization Society as an evidence of my approval of the great and humane objects of the Society, and of my desire for their success. Yours truly,

To RICHARD SMITH, Esq.

A. CAMPBELL.

Augusta, May 4th, 1832.

Sir:—The enclosed check, which has been received as a Donation to the Colonization Society, for the removal of Free persons of Colour to Liberia. Be pleased to acknowledge the receipt by the return of mail.

Yours very humble Servant.

GEO. HARGRAVES.

DEPARTURE OF THE JUPITER.

In our last number, we mentioned that this ship was ready to sail from Norfolk for Liberia. She took her departure on the 9th inst., with *one hundred and seventy emigrants, ninety-one* of which were manumitted slaves. Of these latter, forty-six were liberated by the will of the late Dr. Bradley of Georgia; fourteen by Joseph A. Gray, Esq. of Halifax county, N. C.; fourteen by Mr. Stewart of Marlborough District, S. C.; three by Dr. Wilson of Smithfield, Va.; seven by George Reynolds, Esq. of Jefferson co. Va.; and nine by Thomas O. Taylor of Powhatan co. Va.—Of this whole company, one hundred and seventy, *fourteen* are between *thirty* and *forty* years of age, *thirty-one* between *twenty* and *thirty*, and *ninety-nine* under *twenty* years. They are, as a company, very intelligent and respectable, and promise by their industry, sobriety, and good sense, and especially by the noble motives which have induced them to seek a home in Africa to add strength to the Colony, and to contribute largely to promote its permanent prosperity.

Our Agent writes, that “the anxiety of the free people of colour to obtain passages to Liberia, is very great. I have no doubt that I could obtain 500 more in sixty days if they could be taken.” We hope that this fact will be duly considered by the Friends of the Society, and that means will be secured to enable the Society to prosecute its great undertaking with increased energy and unprecedented success.



FOURTH OF JULY.

We need not inform our readers, generally, that the Colonization Society depends, in great measure, for the means of prosecuting its enterprise upon the Contributions annually made to its funds, in the Churches on the Fourth of July or on some Sabbath near to that day. The Christian community has felt to a great extent, that no charity was so appropriate to the season of thanksgiving for our National Independence and prosperity as that which would confer upon the wretched children of Africa similar blessings. The good Providence of God has thus far made the charity bestowed for this object greatly effectual, and ten thousand

benevolent and pious hearts rejoice to see the light breaking through and dispersing the clouds which have hung deep and heavy over Africa, and freedom and hope and knowledge going forth in blessed fellowship to put gladness into the broken hearts, and give strength to the faltering steps of her long neglected and afflicted children. Already on her own shores are they casting aside the badges of their degradation and coming up from the sunken valleys of their shame and sorrow to shout upon the mountain tops with the disenthralled freemen of Jesus Christ. And what church, what disciple of Him, who tasted death for every man, who gave his Gospel that it might be written upon the hearts of savages, as well as of philosophers, a commandment of purity and message of life and salvation to both, will not rejoice to see a people, whose proper relationship to the christian world has so long been disowned, recognized as the partakers of our common nature and sharers in the mercies and privileges of redemption by the Son of God? We fervently pray that all the Clergy and Congregations of this land, will lay the claims of Africa to heart: that they will feel that her interests are especially entrusted to their care, and that her future history may contain a memorable record of their doings in her behalf. Let after ages read upon the monument of our fame "America glorious in achieving her own Independence, but more glorious as the Benefactress of Africa."

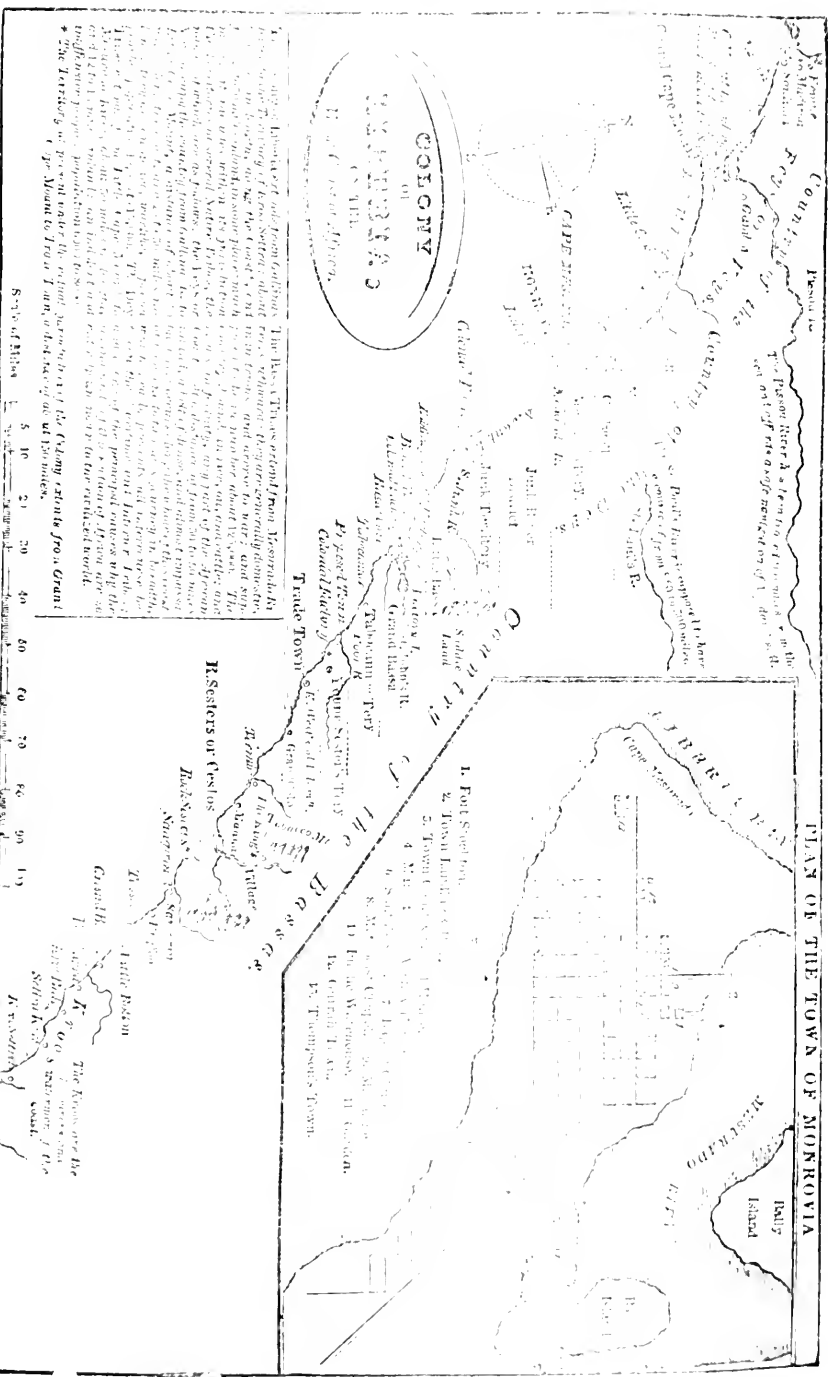


CONTRIBUTIONS

*To the American Colonization Society, from the 26th April, 1832,
to the 22d May, 1832.*

E Chandwich, Esq. Trustee under the will of John Coffin Jones, Esq. late of Boston, deceased, for proceeds in part of the sales of G's Lands; in conformity to the 14th clause of said will, the Trustee was directed to pay the American Colonization Society, to be by them (or such other Institution as may be duly authorized therefor,) applied at their discretion, in trust for the benefit of the people of colour, in promoting their colonization from time to time in Africa,	3250
J Pipher, of Concord, per Hon Lewis Williams, as follows: Benevolent Society of Rocky River congregation, to be disbursed as the Society may direct, . . . \$413 to assist in building the P. M. church in Liberia, . . . 12	—
Auxiliary Colonization Society of Madison county, Alabama, per J. G. Bone, Esq. Treasurer,	31

Collection 4th of July, 1831, in Land Creek Presbyterian ch of which Rev S G Lowry is pastor, per Hon W Hendricks	5	
Presbyterian congregation of West Alexandria, Washington county, Pa Rev J McGlusky per Hon M M McKenno,	25	
Kirtland, Granger co (O) Temperance Society, Enoch Moore, President, per Hon E Whittlesey,	6	
Received from L Brewer, of Norwich, Conn —		
Collection in the Methodist Church by Rev D N Bentley, Norwich, Conn.	\$5	
do. in Christ church, by Rev S B Padlock,	14	— 19
A Campbell, Esq. of Augusta, Georgia—an evidence of his approval of the great and humane objects of the Society, and of his desire for their success,	500	
George Hargraves, Esq of Augusta, Georgia—a donation,	500	
Hon. Alexander Porter, Judge of the Supreme Court of Lou- isiana, his first payment on the plan of Gerrit Smith, Esq.	100	
John Linton, Esq. of New Orleans, his first payment on do.	100	
Dr Ker, of Natchez, Miss. his first payment on do	100	
D I Burr, of Va, his payment on do	100	
Fredericksburg and Falmouth (Va) Female Auxiliary Colo- nization Society, per L Y Atkins from Wm G Blackford,	100	
Colonization Society of Virginia, per B Brand, Treasurer, of which the following sums form a part;	215	
Goochland Auxiliary Society	\$11	
Mount Zion Aux Society of Buckingham	30	
Collection in Presbyterian church at Shochoe Hill, Rev Stephen Taylor,	19 17	
Powhatan Auxiliary Society,	30 50	
Rev John Crosby, Agent, (for 1st see page 83,)	400	
Moses Allen, Treasurer New York Col Society, as follows:		
Cash rec'd from Nahum Gould, Broome county, \$7 50		
Rev Isaac Lewis, D. D. Greenwich Ch. per hands of Z Lewis, Esq. L. M.	20	
From the Ladies of the Pleasant Street ch Ports- mouth, N. H. to constitute their pastor, Rev J B Waterhouse a Life Member,	30	
Robert Swartout, Esq. from Grand Jury of Decem- ber circuit, of Tompkins county, New York,	3 51	
The Benevolent Association, Walton, Del. co. by the hands of the Rev. A. L. Chapin, of Walton,	5	— 66 01
An old and highly respectable minister in Va. per Rev. John Early, of Lynchburg, Va	20	
Cortlandt Van Rensselaer, payment on plan of Gerrit Smith,	100	
ditto on account of subscription to Liberia Herald,	4	
Society of Inquiry at Princeton, New Jersey, per Cortlandt Van Rensselaer, on acc't of subscription to Liberia Herald,	2	
James Workman, New Orleans, 1st pay't plan of G. Smith,	100	
Subscription on plan of Gerrit Smith, by a few Gentlemen of Fauquier county, Va. per Thomas Ambler,	100	
Deposit in the Union Bank, New York, by an individual, ...	5	
S Jones, Esq. of Frederick county, Virginia,	50	
Estate of Miss Lucy F. Meade, of do. per Rev. Wm. Meade,	100	
Collections by R v. Mr. Pascom, Agent,	200	
D. L. Burr, Esq. on acc't of his subscription on the plan of Gerrit Smith,	200	
<i>Total,</i>	<u>\$3493 01</u>	



Scale of Miles 0 5 10 20 30 40 50 60 70 80 90 100

10

9

The map of Monrovia is not from the town. The map is a plan of the town of Monrovia, Liberia, showing the town's layout and various landmarks. The map is oriented with North at the top. The town is located on the coast of Liberia, and the map shows the town's layout along the coast, with various streets, buildings, and landmarks labeled. Key features include the 'Colony' area, 'Cape Mesurado', 'Barracks', 'Hospitals of the Soldiers', 'The Town of Monrovia', and 'The Town of Freetown'. A scale bar at the bottom indicates distances in miles (0 to 10). A compass rose is located in the upper left corner. The map is oriented with North at the top.

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TO THE PEOPLE OF THE UNITED STATES.

THE practicability of colonizing in Africa, any number of the Free People of Colour of the United States, that may choose to emigrate, being demonstrated: the Managers of the American Colonization Society, address their fellow-citizens, under a deep conviction, that this whole nation is now summoned to aid the work, by the most weighty considerations of interest, duty, and charity. Believing, as the Managers do, that it is a work of immediate and vast importance, on the accomplishment of which, depends the temporal and eternal happiness of millions in this country, and in Africa, and which can be adequately done only by the combined powers of the nation, they are urged irresistably, to make an appeal in its behalf to all the patriotic, humane, and religious of the land. Nor can they doubt that ten thousand hearts will respond to this appeal, and ten thousand hands be stretched out with offerings to a cause, invested, with all that can attract affection and kindle enthusiasm in the noblest minds. Of the success of the plan, they can now speak not merely with hope, but with confidence.— A Colony of more than two thousand persons, firmly established, well-ordered and well-governed; prosperous in trade; moral and religious in character; with schools and churches: courts of justice, and a periodical press: enlarging its territory, and growing in strength; respected by all who have visited it from Europe, and exerting a salutary and extensive influence over the native tribes, now offers an asylum for our free coloured population, and to our citizens, every means and motive for conferring freedom on those who enjoy it not, and imparting civilization and christianity to Africa.

Though the Managers regard the scheme of the Society, as essentially connected with the purity and stability of our political institutions, and the glory of our national character, yet it is rather in its benevolent aspect towards a long afflicted and degraded people, in the midst of us, and their more wretched brethren in Africa, that they would commend it to the patronage of the public.— That there are causes operating to retard the improvement and depress the minds of the free people of colour in the United States, which no benevolence nor even Religion, can for ages, if ever remove: and that the elevation, to any great degree, of our coloured population generally, depends upon their settlement as a distinct community, in some country beyond the reach of those embarrassing circumstances, from which, neither humanity nor legislation can relieve them here, the Managers consider decided both by reason and experience. It is not merely with law and prejudice that the

free man of colour has here to contend, but with superior knowledge, wealth and influence, with a competition to which he is unequal, with a deep sense of the thralldom of his past, and the disadvantages of his present condition, with an inwrought conviction, that whatever may be the worthy temporal object of his pursuit, he has little prospect of attaining it, and that neither he nor his brethren can stem the tide, which beats against him in almost every course of life.

In Liberia, he exhibits not the semblance, but the reality of freedom, stands forth conscious that no barrier opposes his progress in improvement, feels his spirit stirred by new motives and better hopes, is awakened to the conviction that a great practicable good is to be achieved by him, not for himself alone, but for his posterity, and his race throughout all time and throughout the world; experiences, in fine, almost the power of a new creation forming him for actions worthy of his nature and his destiny. That a change, so striking and beneficial, is realized by the intelligent and well-disposed man of colour on his arrival at the Colony, is proved by abundant and unquestionable testimony. The officers of our own Navy, as well as enlightened foreigners, have witnessed with wonder and delight this transformation, from imbecility and hopelessness, to activity, and confidence, and manliness and high anticipations.

But while the Society would confer upon free men of colour unspeakable blessings, it offers the best asylum for slaves manumitted from regard to interest, humanity or conscience. Who does not know that in many States, the right of emancipation has been denied to the master, on the ground, that the exercise of such right would be inconsistent with the public good? Yet the restrictions of law have to a great extent proved ineffectual to prevent manumission, and numerous slaves have been transferred to other States, wherein they might enjoy, at least, nominal freedom, though still untouched by the spirit, and denied the blessings of Genuine Liberty. The Society adhering closely to its original design and principles, and exerting no influence upon slavery, except a moral influence, through the will of the master, gives freedom to that will, relieves it from every embarrassment, and demonstrates to the view of all concerned, how emancipation to any and every extent desired, may be effected, not with danger or detriment, but rather with advantage to the public, and vast and perpetual benefit to the slave. Certain it is, that thousands of our fellow-citizens, whose dearest interests are identified with the prosperity and honour of the South, give their countenance and aid to the Society, not merely because it is most beneficial to the people of colour already free, but as offering powerful inducements to voluntary manumission by individuals, and states. And true it is, that the enemies of the Society are reduced to two classes, those who would abolish slavery instantly only, and those who desire it may never be abolished. The latter are now freedmen in Liberia who were

recently slaves in the United States, and many others of the same class are held in trust for the Society whenever its means shall be adequate to their colonization.

But Africa makes her appeal to our sympathy and charity, in a tone of earnestness and distress to which we are bound to listen, and which the Board trust cannot be resisted. It is along her dark shores and over her immense but uncultivated fields, that the Society will dispense its richest blessings. What a night of gloom and terror has settled, for ages, on her land! Her immense population covered with barbarism, given up as prey to outrage and violence, cursed by a traffic which has set brother against brother, desolated families and villages, excited the worst passions of savage nature, ruthlessly sundered all the ties of kindred and affection, and seizing with merciless and unyielding grasp its bleeding and broken-hearted victims, borne them crowded and crushed and dying into foreign and hopeless bondage! And even now, when her cries have pierced the heart of Christendom, when states and kingdoms have legislated and united to put an end to her sufferings, still torn, plundered, and robbed of her children by the pirates of all nations; she stretches out her hands and casts an imploring eye towards the friends of God and man, in this free and blessed country, for that deliverance, which she has looked for in vain to all the world beside.

And who can doubt that to this Nation *the interests of the African race are, by Providence, especially entrusted.* The means by which our high and solemn duty to her is to be discharged, is evident. Her exiled children in the midst of us, are waiting to return to her, not as they came, ignorant and enslaved barbarians, but free and instructed christians, capable with the aid that we can give them, of founding upon her shores civilized institutions, of becoming teachers and guides to her people, of inculcating among them, those lessons of wisdom, which men with few advantages are not always the last to learn, that the duty of man is never at war with his interest, and that happiness is the handmaid of virtue. Already in the vicinity of Liberia are they abandoning the traffic in slaves, for a more peaceful commerce and the humane arts of life, and numerous tribes have sought the protection and adopted, as their own, the laws of the Colony.

That similar colonies established at proper intervals along the whole coast of western Africa, by men of the same complexion and ancestry with the natives, and who, having suffered themselves, can sympathize with their afflicted brethren, who, consenting and assisted to emigrate, not from mere selfish views, but by the holier motives of philanthropy and religion, that such colonies will erect impassable barriers between the parties in the slave trade, and by opening to the African tribes the source of a better commerce and communicating to them a knowledge of the Christian faith, win them over to the love and practice of truth, and social virtue, may be as confidently expected, as that any moral means, well directed will reform a debased and uncivilized people.

True it is asked, will the ignorant and degraded men of colour of this country become the best missionaries to enlighten and regenerate Africa? To this we reply that there are men of colour in the U. S. who are well informed and exemplary christians, that such as these have founded our present African Colony, that the very work to which they are called will develop their powers, and give elevation to their character, and finally, that plans for education and improvement commensurate with the necessities of every settlement which may be made, enter essentially into the views of the society.

If in a little more than two centuries, our own country has by colonization been changed from a wilderness into a fruitful field, if a free and enlightened Nation of twelve millions has sprung up here, where but lately, the wolf and savage roamed unmolested amid boundless forests, where nature looked wild and rude as they; if beautiful villages, and populous cities, Halls of Legislation, magnificent Edifices, Temples of justice and a thousand Churches stand before us the monuments of our greatness: what may we not anticipate for Africa from the settlement of civilized and christian men upon her shores? And by whom can such settlements be so well founded, as by the free people of colour of the United States? Does not Providence clearly invite them to a work of unexampled promise, to their posterity and mankind? And is not this nation urged to assist them by the same Providence not less manifestly, and by motives as numerous and great as ever wrought upon the human mind.

The Managers feel that the time has come, when it were criminal on this subject, to be silent. *They feel that nothing should be done, compared with which all that has been done is nothing.*— They know that a spirit should go abroad throughout all the borders of the land, like that which kindled in the hearts of our fathers, when they staked their all for independence: that every lover of man and of God, is called, as by a mandate from heaven, to lift up his voice and bring forward his contribution to a common object, the doing of which, will in all efforts, be deemed our Nation's chief glory, while Africa will record and celebrate it, as the great moral revolution in her history. *That the work is a great one; and therefore, worthy of a nation like this.* That it is practicable to any extent desired, is as evident as that it is great. The sum saved in a single year to the state of New York, by the partial reformation from intemperance, would transport to Africa the annual increase of the whole coloured population of the U. S. And shall we, the most prosperous people in the world, by our legislation not to increase, but reduce our revenue, want for such an object, a mere pittance of that which is, yearly, by intemperance and intemperance worse than wasted? The magnitude of the work and the expense to be incurred in its accomplishment, constitute no valid objections to it, because the importance and glory of it exceed the former, and our means the latter. And that history gives no precedent for such a work, will prove but a miserable apology for neglecting it, unless it be reasona-

liberality of our countrymen. Nor will they, the Managers are persuaded, remain insensible to the merits of this cause. Every where meet us the indications of its growing popularity. Justice and Compassion, Mercy and Charity, have gone forth in fellowship, to plead for it, and the Managers trust in the great Author of all good to send forth his spirit to their aid—that Spirit—under whose divine illuminations and all-gracious but all-subduing energies, men of every country and condition shall finally rejoice in peace and love, sharers, in unity, of the same faith, and of the same hope of the great and common salvation. And if from the thick gloom overshadowing Africa, light begins to break forth, let us look for brighter glory, and believe that he who made Joseph's captivity the precursor of his honour, and his usefulness, and the death of his own Son, at which nature trembled, the means of human redemption, will finally change the evils which have cursed Africa, into blessings: that the slave trade and slavery, which have been to her a torrent of wrath, laying waste all her happiness and hopes, will end in a tide, deep, tranquil and refreshing, flowing forth to wake life and gladness in all her wildernesses and solitary places, and to make even her deserts to bud and blossom as the rose.

By order of the Board.

R. R. GURLEY, *Secretary*.

